

Must Remain in
Transcription Room

Saturday Music - Westtown April 28, 1973

M 2249

Sunday Lunch - Barn April 29, 1973

SATURDAY MUSIC.

MR. NYLAND: I've been thinking a great deal about the present situation of the world. So much is going on, and apparently so many changes are taking place. Of course there are old prophecies that in '89 it will start to straighten out, and the year 2000 will be, we'll have the millenium. But of course there is tremendous turmoil and even if it doesn't lead to anything we know that changes do take place and you don't have to look at the water affair, either. Disturbances in the minds of people. Even Mother Nature - earthquakes, floods - why? To remind the kingdom, the organic kingdom, the total population, mankind, that there is something else that ought to be attended to or that a change should take place of one civilization to be followed by another. If we can trust history that many times these things have happened. Are we in this particular period of ^{that} this kind of a change? And of course when it happens on this earth-and it happens to us-and we are in turmoil. We are not sure of ourselves. I compare it a little bit with when I was younger and how it has changed in the last 50 years and I see it and sometimes I am very sad because the good old time in that sense had many advantages. We were a little more quiet, we seemed to have a little more time. We were quite intense of course, also. About many things that we had to do and to learn, we were quite concentrated. But there was not such a shame that hangs over humanity every once in a while. Such terrible things that do happen. Not only the influence of drugs and crime and so forth, but superficiality. No wish for deeper life. No wish even to pay attention to it. No wish even to consider the possibility of life on earth. Just to be satisfied probably by being born and accepting that fact and dying ~~out~~ after a little while. And perhaps the slogans, eat and drink and ~~live and die.~~

live and die, maybe that existed also many years ago, I don't know. Probably it ~~always~~ has existed. But it seems to be sharpened.

And so I think that it was a good thing that Gurdjieff lived at this time. And that he kind of reminds us. But also at the same time when these kind of spiritual values come to the foreground, there is always at such a time when they do appear a certain concentration of that in publications and things of that kind which show a certain interest, and it looks then as if there^{is} a division in civilization, that part of mankind that you can call civilized. That it becomes more pronounced, one way and the other. And that together with this what I call ^{simply} superficiality existing, there is also an intensification of that what is of a different value, and sometimes we call inner life, sometimes spiritual existence, sometimes the considerations of life after death or to place life in a certain way that ^{you} we can start to understand what is meant really by this life, and perhaps in relationship to other lives having lived before, or still to be lived. And together then with the necessity of seeing that superficiality in the end doesn't seem to help and doesn't seem to answer certain questions. That then ~~more~~ and more the interest becomes, what can we do about this kind of a situation and how should it be indicated to ourselves that we have to live a life of a certain kind of moral value and not be satisfied by just simply living and superficial living.

I call as you know ~~this~~ ^{the} superficiality, acquired characteristics of a man, and that what really is himself is his essential values, which comes from him, in which particular form he happened to be born, and I've compared it to the astrological configurations.

But that ^{what} really ~~what~~ ^{is} is the essential quality of a man of course in his life, and it is life as biologically to be explained, and

perhaps after he dies that life continues. We do not know very much about how it continues, if it carries on with a certain name or a certain form, or a certain form of a different kind of density, not of the kind of matter that we are used to. Because that seems to die when we die to this earth. But the consideration of that what ought to continue to ~~not~~^{exist}, particularly if it becomes connected with a task that one has and a responsibility ^{which} ~~that~~ one has taken, that then of course this question of longevity, this question of the continuation of life as eternity, or the association of oneself with a certain part of life which is now represented by this life on earth, perhaps should continue and maybe has existed before.

It's that kind of interest that of course always must exist and ~~it~~ has existed. And I'm not saying that it is so fortunate ~~that~~ Gurdjieff has lived. It is fortunate for us to ^{have - to} give us an indication of what we should do. But that of course the question of esoteric knowledge has always existed and that it is not necessary for anyone, you might say, to go to heaven, if that is simply a phrase of those who ^{never} ~~who~~ knew about Gurdjieff, that they couldn't become conscious. Of course ~~it~~^{it} is obviously absurd to say that. How many people have lived before, and how many have never ^{and} will never know about Gurdjieff. And how many people have lived their lives ^{to} and have profited by different shocks in their life and their sufferings. And how many people have lived long enough in order to find out the real value of their life and when ordinary affairs became monotonous that they then became much more essential in their particular presence. And that then gradually in that sense even, they became satisfied with a certain objectivity even in their subjective life. So whatever it is that one thinks about it, one should become more and more interested in these ideas. Not necessarily linking it up with Gurdjieff because that is something still special. Because Gurdjieff remained a very simple man affected by a

variety of different influences in his life and during his lifetime. And thank God he did not go too far in ^{detail about} description of what he actually found in Tibet and in the Kashmir. But when he does describe about life on the planet Saturn ^{and} Gornahoor Harharkh, and the experimentation which takes place; When he talks about ^{the} mountain pass and the continuation of life or the government of the universe ^{and} or the archangels and talks about infinity, all of that indicates that Gurdjieff did know about such things, but for some reason or ~~another~~ did not want to dwell on it too much. And I think that is fortunate. Because we have at the present time so many different indications of the existence of a spiritual life or an inner life and it becomes tremendously interesting to find out about it. Don't ever forget I may say every once in a while about such things like I Ching, or ^{by} ~~about~~ the Taret, or by clairvoyance, or by talking about mediums, about different people who communicate and can give information of that what exists and can give a different aspect or a perspective which we are not used to and which we try to find more or less with our simple little minds and not always being able to conceive of them. I'm not against them and I've never been. Already very early in my life I've been interested in such things, like on a ouija board, or that what was spiritualistic seances. I know very well what has gone on at that time, I do know a little about it, not much, I admit that. At the same time I also ~~that~~ ^{I, even} admit I am interested. And ~~then~~ I, you might say, go to a medium once in a while, to find out what is what; even with people who lay cards, or the Taret, or have readings, or an I Ching or whatever it may be. I am quite interested, because it can give a certain aspect to one's life on this earth, if it is placed against ^{the} ~~a~~ perspective of a variety of different existences which may be there and which we do not always understand. But if one is interested in what will happen after one dies and simply assumes that this physical body has a certain function

to fulfill ^{but} ~~that~~ that that what really is an essential quality of one's life and life itself as a force, that that logically will not ^{die} ~~be~~ when one says that life is eternal. And that death only applies to those kind of vehicles which for some time are used in order to convey certain things as life and bring it from one place to another.

So we must not misunderstand me when I sometimes play a little bit on words. And that I say sometimes certain things in reference to that and then when I say, don't pay too much attention to it. I say this quite advisedly. You see, many of these things have tremendous interest, and they fill a person in one's mind and in one's feeling. Many times they don't lead to anything that one can say, "What will I now, then, do?" And to certain extent even one becomes dependent on these kind of instruments or symbols, which give an indication of what may apply to oneself. And you know it for yourself, if you have a horoscope, you start to believe in the conditions of the geocentric arrangement, and you know that there are planets which influence you, and that there are very difficult situations sometimes, in accordance with your type. And you can't help believing it. You go to a medium and there is a pre-vision or some kind of a prophet - prophesizing of ~~x~~ that what is going to happen and you start to check up on it and ^{maybe} ~~make, and~~ almost you make it happen because you think it ought to happen. There is a great danger in taking in information of that kind and then enjoying it. And having with it a certain ability ^{then} ₁ to play it ⁱⁿ ₁ that ^{what} ~~which~~ you like and believe in and which opens opportunities for you in your own thoughts. And one feels at home with that kind of symbolism I call it, that kind of possibility, that kind of what may be a solution, or what may be, as a theory, quite acceptable.

I'm enough of a scientific person to know what it is to see certain things in science gradually open up, and to see within whatever the brains were something that started to exist as a solution to a

problem. When one reads a book like Eddington; when one reads about Sir James Jeans, when one understands a little bit about the real scientific value of a man like Wilhelm Ostwald(?) Or of Lorenz. Or of different people who have lived before ^{that} who have really devoted themselves to the possibilities of either chemistry or physics or biology. Or botany or zoology. (^(?) German Ubrecht or Hugo de Vries).

People of that kind ^{they} are tremendous because they give an insight ~~because~~ and ^{finally} they come to a conclusion that they don't really know, ^{that} and the scientific method is not always what it is cracked up to be, and that it has to have much more depth for a person, and that they finally stand in front of certain problems which they cannot solve and they are leaning more and more towards the possibility of something that they cannot make but nevertheless exists. In a spiritual sense, that is. Art in exactly the same way because a good artist is never ^{is} satisfied with ~~the~~ production of himself. And he's looking for something that really he says doesn't exist, but that he himself wishes to exist, and then when he tries, he finds out that he comes closer to the possibility of such existence. And in the end he will believe in that what exists, although he may not be able to create it.

Our attitude as far as Work is concerned is exactly that kind of creation. Believing in the possibility of an "I" existing ~~for~~us. But you see, all the different things that one becomes interested in, ~~That~~ one wants to spend one's time on, and they are engaging. ^{and} One lives for quite some time almost on the wings of such interesting facts. And one sees how they are related and how beautiful it all seems to fit together. And how then this and that, perhaps descriptions of Nirvana or Saturna^(?), or what actually exists as far as the Buddhist world is concerned. All the different things that ^{we} they do know about, little bit of Lao Tse, ^{or what is} the insight and the depth of the Upanishads, or and different - different songs that are there like the Bhagavad Gita,

that we do find more and more about mythology, about certain things that belong to Egypt and that we have a realization of what actually did exist, in other civilizations. And even knowing a little bit more about Atlantis and such things and the continent Mu. All of that remains a tremendous ^{interest} influence for anyone who is searching, and wants to find out what actually has happened and what perhaps is happening now. And that what is the secret doctrine that gradually will be disclosed to a man.

All of that I say is most beautiful. But then I ask myself, "Where am I now?" And what I do, do I do tomorrow? And what is there in this kind of understanding of such beauty that I now can use in a relationship to how should I take care of my mother? What will I have to do when I am confronted with a question of a sacrifice? And what will happen if I do not know exactly how the constellations refer to each other, perhaps even talk among themselves, that I like to have that kind of a language translated for me so that then in my ordinary life I will be able to say: this is A and B and C and therefore when one's interests goes in directions of a spiritual nature, and really one is interested in ^{the} inner life and ^{the} possibility of development, it is not that just by association with such ideas and the letting penetrate and sinking in of that what comes from above and even is given to one in the form of a medium which has a contact with a higher field or a higher form of living. That then immediately that what is given is of that kind of a value in my particular life when I have to face my ordinary existence in a certain way and where I have the problems which must be met in some form or other. And I say that is the difficulty that in the interest ^{that} one has in a variety of these different directions in which esoteric knowledge is given, that one must remember, I am ^{still} just an ordinary little bit of a human being on this earth. I hear a great deal about the atmosphere which sings

when it is from heaven and I hear that kind of music. I hear about descriptions of how people could be when they are out of ^{their} body and the experiences ^{that} they do have in their so-called astral body. I hear even with Gurdjieff ^{about} the possibilities of a Kerdjianian body and a Soul, and how to make it, and the rules for it. And I try to see, how can I now adapt myself to that particular possibility because I have to find a way out and I do not really get it by just listening, and admiring. Something has to be translated within myself. I have to have the possibility of a conversion of that kind of energy that does exist and is given, And to which I am, of course - susceptible. I am open to it and I want ^{it} to penetrate and I want it to find the right kind of a place within me. And it does give me inspiration and then I am faced with my ordinary ^{life} ~~life~~. And then I can say Yes, What would I do if I had an out-of-body experience? If I ~~could~~ ^{could} just ^{at} that time forget my physical body, and I could live somewhere else, and sit even in a chair or go through the wall and then come back again, and whatever it is that is required. And many times it is then a description of how to do that, and is it actually that ~~what~~ ^{what} I wish? Is it really that I want to sit and continue to be in an ivory tower and receive information which is beautiful for me? And you might say enjoy it. But where is the means by which I will translate that what is given as good information, as information from above into that what exists on this earth. Even if I knew that this earth is not the only place where perhaps life happens to be manifested and even if I know that there is a God who's omnipresent, and a word I don't understand and I cannot conceive. I live my life on this earth, with my breathing, with my little mind, with having to do ^{that} what I should do regarding economics, or regarding certain kinds of philosophies which exist, or perhaps some remnants of a religion to which I try to adhere. Or something that I say ~~that~~ I feel and have love in my heart for

I

someone and the other person doesn't understand that quite. And still
 what will I do with all of that when I am emotionally involved in it.
 When I wish to help people, and I don't know how to help them and I
 see what they are and I try to understand why they are the way they are.
 And still how many thousands of people live in poverty, and why is it
 that ~~some people~~^{people} get killed and others don't. And why do some people
 live and others die young? I can find^{an} information of that kind, of
 course I can. But when I start to think about it, it is always in
 relation of myself to them. And what do I do with myself when I am
 confronted with such problems? Because if they do come within my
 family, within my realm, within those within the family of, let's
 say it my friends, or the different acquaintances^{of} of those who come
 from outside and simply write a letter and say what will I do with
 my life? I am subject to drugs and I don't know what to do now.
 And you cannot always talk about inner life - then, ~~can~~^{can you?} Because it
 is not always understood, it is not always open for that. There are
 certain periods in which one must go through, before you even can talk
 about the possibility of an inner development. It is rather limited,
 and at the same time, there is a crying here and there for the wish
 to become more - spiritual, or deeper. And you cannot always explain
 what is meant by the formation of Kerdjianian body. And of course you
 cannot always agree that perhaps it is necessary to make a Soul,
 in Istead of hoping that there is one. Or a description of an ordinary
 person, of how he is, and we say then, unconscious and asleep. And they
 say, well do I have to wake up? And why should I wake up? What is there
 in the world ~~that~~^{when} I am awake that will be better for me or not? Such
 situations that one then considers for oneself of course are serious.
 And it happens every once in a while that one is deep in thought and
 cannot always solve ~~it~~^{that}. And then you take All and Everything and there

you see the ter^ror of the situation, the description by Ashiata Shie-
 mash. What does he mean? What is so terrible? You see it depends
 on how a person lives, how he suffers, how he has a wish, and how ferv-
 ent it is. What he really wants to do. What he sees as a necessity
 and he cannot do it. That he feels that he ought to, that all indicat-
 ions are that a person should change their particular way of behavior;
 that they feel that they are lacking something and would like to ac-
 quire something else or they would like to change what always has been
 their habit and then they are confronted with the impossibility of
 changing it even if you listen a thousand hours to people who tell as
 a medium of what ought to be and what is already and somewhere ~~exist-~~
 ing. And I still sit in my little chair and I ^{sit and I think} ~~think~~ and I think of the
 terrible condition in which I am because I'm unconscious, and I have
 no means of actually doing ^{something,} even if I admit that I should do it.

And that is why I say ^{many times} your interest in such things are very
 worthwhile, but for heaven sake and I mean for heaven's sake, don't
 forget that there is Work to be done. Why? For yourself? for your
 freedom? For the understanding of the universe? For the realization
 of a possibility which now is potential, to be able to be fused with
 that what is God? Or for whatever reason you might think that you
 have taken on the responsibility for yourself, and you try to find out
 how in God's name now, can I work? Because I don't like the way I
 am and I see this because I am so constantly confronted with these
 ideas of ^{un}consciousness and my inability and not being able to control,
 not even my thoughts or my feelings. Let alone that I do not always
 do with my body what I should do, and that words are out of my mouth
 before I know it and I've forgotten that I really said it and maybe
 afterwards someone says: but you did say it, and maybe my mind is not
 good enough and it doesn't really remember the situation anymore.

And then one says yes, but I'm unconscious, and therefore my chart indicates I cannot be that because I'm something else, and all the planets, and the rising signs and the moon, and all of that indicates that I must be what I am. And so one says why do I have to be like them, because if there is a little bit of a grain of saying that I'm unconscious, of course I believe in the possibility of an unconscious state. And then I want to become that because I don't like my unconsciousness. Then one says yes, why don't you pray to God? and maybe one can, and maybe he doesn't hear and maybe it satisfies oneself. But what is there to be done? What can I by constantly being exposed to the ideas of how the universe exists and what is there available as forms of life. And what are there in existence at the present time giving me information about the exactness of how I function and why I am the way I am. What is in it that I can say, I want to buy a loaf of bread in a bakery tomorrow. And I get there and the bakery is closed and I swear.

We talk about such little things. ^{about} And these kinds of unconscious forms of behavior. And that is why I say, I thank the Lord that Gurdjieff existed. Because you see, why do I say that? I've studied a great deal. I've read many books. I've had a long life. I've been interested from early youth in a variety of different directions of study of all kind of forms of, let's call it science in a most general sense. I've been interested in myself becoming really an expert in this, that, and the other and I've gone through a variety of different forms of experiences. And I've had some education. And so when Gurdjieff came to my life, already many years ago, it opened up a possibility of a realization of principles which were the same although the execution of such principles or the application went in ^{not} different directions with which I was a little bit familiar. And

then it opened up a vista for me of how actually a man could function when he is interested and has ambition and he has also a little talent for certain things, that then he could start to apply that what was given for the real scientific knowledge of himself as an interest with which he then if he then only could rely on that kind of a tool, could do something, because then he had it within his own power to be able to do it and not further be dependent on any kind of medium or any kind of God.

That is what appealed to me. Because then I could do away, if I wished, with the church. I could do away with all kind of ministers and domineers who told me to do this and that and so forth. I even could do away with all the prescriptions in the Bible. Because here was given something that I could do day after day and constantly with me. Because I was not dependent on anything like an ivory tower and sitting there. And I was not dependent on having to go to a doctor and ask why I was sick. And I didn't have to depend on anyone telling me what I ought to do and pay a couple of dollars for that kind of a knowledge. I had my own body. And it stayed with me day after day. I never could even get rid of it. But it could teach me. And so the teacher was with me as my body; and in the behavior form, I became educated by that ^{kind} form of a teaching.

It was not Gurdjieff who was the teacher. He just opened up an opportunity of a vista of saying to one, "Where is your life, now do with it what you can and verify what I tell you about. You just check up on the different stories I've written about a variety of different people and to see how you as an ordinary personality fits into that kind of an experience and then see if in that experience of yourself you may be able to find the truth for yourself." And sometimes Gurdjieff was a little bit wrong in the way he might have expressed himself. And maybe Gurdjieff during his lifetime and it was a

long time that I've met him, you know, that I've known about him, I've seen him change. I've seen him ever since 1924, until he died. It's a long time and I've seen him in different periods. And this was for us, our teacher, our master, our guru. And he lived a life. And he said certain things at times. And at other times he contradicted it. And then he ~~did~~^{said} something to someone and then something else to someone else. And comparing notes, then we said how can he say that, and this to me, and why? And still there was with us a certain love for such a man. Because we could admire him. We could see that that what he was doing was in accordance with a certain rule he established for the good of many people in a certain way thinking about them and what should he say to them. How should his attitude be towards them? How should he make a statement that could help them? That really could arouse them for which then they could be grateful. But mostly which made them work, and made them apply. So that the real teacher, they became themselves and with full gratitude for Gurdjieff, that they developed into something else, which at times then since they always had their body with them and always their personality, and always the functions of their mind and their feeling. That they worked with themselves, carrying their own laboratory. And became independent on anyone else. Including All and Everything. You see that is the advantage of having a certain method described which one should follow.

And I'm not saying now that that is the only method. Because there are thousands of different kinds of approaches. From that what happens accidental to a person who happens to suffer like hell. But I'm only saying that here there is a possibility of an understanding of something that could be of value, and when you become interested in a variety of other things the same way, that in your ordinary life you have to attend to a lot of unconsciousness, And a lot of activities which are required of you that you don't have the time. Don't spend

too much time own way or the other in a certain enjoyment or a non-enjoyment, and thereby forgetting what is ~~real~~ ^{would that} feed; and ~~will~~ actually help you. Because your mind will not help you. And your feeling will not help you. It will only be helped by that what is of a certain quality which we call objectivity and which is symbolized by an 'I' and which can ~~only~~ be made ^{only} by the wish to create it and then let it function. Because that kind of an activity on the part of a little section of the mind, or maybe even the presence of the Lord with your heart stimulating it and telling it to behave in a certain way in circulation then that ~~what~~ is set into motion, or that what is, you might say, all the time in motion but never understood as a balance. Or that what is constantly in equilibrium and makes the appearance sometimes of being just what it is, ~~What~~ is quiet in reality within, constantly this activity of life being constantly in that kind of a motion.

That what starts to understand more and more what is needed ~~by~~ for a person in order to give the proper place to his mind and his feelings. So that then if consciousness and conscience could start to develop, ~~x~~ then all things will be added unto one. And then maybe your own death ~~maybe~~ will enable you to go somewhere where at the present time you couldn't go, or you don't dare to go because maybe too much of an out of body experience for yourself. And you don't have to become jealous about a medium who tells you about things that they of course know, but you are not as all as yet equipped to live in. You can admire it, and you get a great deal of joy from it. But where is the conversion, into that what I say, this is my life today. And I have to solve this problem and that problem and how will I do it?

That is why I am so grateful to Gurdjieff, to put certain things in certain simple terminology. To be able at least to see if it is possible for oneself to apply it, and then to get to the verification

of ~~what~~^{what} is there as a result of a ~~certain~~^{constant} study of that what one is as a human being. And in the act of purifying ~~that~~ what is an observation, to become more and more of an awareness instead of just an alertness to oneself. That gradually this 'I' is a conversion, a purification machine.

Because I find for myself many times impressions which reach me in a certain way in^d an ordinary unconscious manner and I say, Yes, that's right, but they are still a little soiled because they are not pure enough. My mind when it has a fact, of course it is associative^{ed} with other facts and I cannot separated~~ed~~^{it too} easily. But^{when} I say I feel ~~if~~^{it} it is also something that enters into it of a description which it shouldn't have ~~which~~^{when it} is just a feeling or an emotion. And whatever it is that I now say, I now receive already information about myself. That is, you might say, like^d raw material. And it has to be purified and this is done by 'I'. So that when it comes through the machinery of 'I' it is a pure fact. Just^d that what is. No further interpretation, or like or dislike.

Then I say to Gurdjieff, thank you, because you have given something that I can use. That is with me early in the morning when I wake up. And it is there when I go to bed. It is independent of any kind of condition of life. It is independent of anybody I know. Whatever it is that gives me the stimulus for work, I'm grateful for that. And it may be Eddington and the reading of it. And it may be studies of nature and it may be photography and it may be the grand canyon, and it may be a friend, and it may be just a trip with an airplane through the skies. Who knows? Who knows where my thoughts and my feelings will go? Who knows what kind of dreams I have, And where I visit the rest of the world, in a conscious state or unconsciousness. But when I wake up, my feet are on the ground and I walk on this earth. I have

give you when you work on yourself? What is it this ~~the tisei oten~~
~~the tisei oten~~
 {Greek} 'Know thyself everywhere and always'. 'Gnothi seauton':
 {Greek}

You see, Gurdjieff tells what to do, not so clearly at times. Sometimes nothing else but a description of what is. But if one understands that what is, you know, and if one can accept that, then really you have made a great - a big step forward because then you are on a little pedestal, because you have left a variety of different interpretations behind you, and you are not further interested in the conditions, or that what existed below, because you have stepped up a little bit and you have a little more of a vista. And a perspective of yourself standing there and seeing where you came from, from that what is your past and what, for the time being, you have lived through. And whatever now is the interpretation of past and present and future, in the totality of all that as if being condensed and telescoped into one point and therefore existing simultaneously.

All of that one can think about and philosophize but I have a step to go and another step is following. And another one, if I want to climb up the ladder to God. And I do that with an understanding of my ordinary life as it is. And I do it with pleasure, because after the terror of the situation has been confronted, I say 'eureka!' There is a way of getting out of this. And at least I will try it and I hope that I will be able to achieve something because I know what it is to have to Work. I believe in the possibility for myself to do that kind of a Work, and I expect, I fully expect, that that kind of a result will be reached when I am serious and honest about it.

When I talk about honesty, I talk about that. Honesty in ordinary

life sometimes is a little bit misunderstood and a little bit superficial. But you must understand in these kind of regions when one talks when ~~one talks~~ about honesty, that that is the only time that it really counts. Because the other little things that happen in ordinary life and sometimes when one dares to say Yes, I am honest. I don't tell a lie. And of course one knows well enough, one does. I have been known to say it. I also know very well that I have once in a while not said what I should have said, because I was ashamed.

All right, Bill.

(turn tape)

I talk about honesty because it is important. There is an honesty between oneself and that what Gurdjieff tells you and asks you to do. You do it as well as you can; the result will be truth. You must understand that that what is given to you as a means of presenting an idea is always flowing through a channel, like it did with Gurdjieff. And I've said now before, that Gurdjieff in being that, and in working, and during the period ~~in~~ writing All and Everything changed himself. And that in the very beginning the so-called exercises; the movements, were not at all complicated. They were very simple as little obligations. And the music was just kept very simple. And that gradually, particularly after the war or even during the war in Paris, many things were born at that time. Many things were said by Gurdjieff. A great deal of Gurdjieff then, living when he was free from writing and was able to dedicate certain, a great deal of his time, to different people, started to become, we did, used to call it, a benevolent man. A man who had a desire to be right for someone and could actually then at that time, find the time to talk, and to tell, and to give ideas to someone.

He changed . I've known Gurdjieff to lie. I've seen him do it. For a definite reason, for which he became responsible. That was his conscience. I've heard a doctor tell a patient an untruth. That is the responsibility the doctor takes, when he considers the totality of that what is involved.

You see a person must be honest about that, that sometimes he is dishonest, for a very definite reason. Or sometimes that he says that he is stupid, and that he forgets, and that he is unconscious. And that he himself does not remember that he should have been. That he should have applied the rules which ~~sometimes~~ ^{himself} he talks about.

But all of that, you see, is really not worthwhile enough. I'm only telling you because many times I wished you would understand me that I am just an ordinary person.

I am not anything superior. I am what I am because I wish to become what I wish to become. And the whole quintessence of my own existence, and forgive me when I talk now a little personal about that, is simply that I wish to continue to work in the best way I can for the saving and the building of my own Soul. So that then ultimately there will be the possibility for myself your might say, of sensitivity, of clairvoyance - of being able to understand and listen to a language of a spiritual kind which I don't understand all the time and for which my eyes are still a little blind. But that gradually I hope with the constancy of an effort and a wish and such intensity and desire that ~~I~~ actually ^I want to ~~see~~ the truth ~~that~~ ^{and} ultimately the truth will be with me, because I sincerely and in truth wish it. Because that is the center of the three, the formation of my being. That is when a prayer comes from there, God must hear me.

And now/ I hope you understand how I mean that. Because I make within myself, my own God. When I understand that what is magnetic center, that is God/ for me. Because that, for me, is in myself, time-

less. That's where my life is. That is ~~where~~ there are no further dimensions. That what is the description of magnetic center answers to the requirements of the ^{three} ~~monis~~. And When I say God and it is there, I don't dare to say that, because I know. I ~~am~~ still living in the terror of the situation. I do not always understand, why I wish to go down to that particular point. Because I say if I do get there, then what will I do? Well, you see the point again is the telescoping of ~~a~~ ~~all life~~ the totality of all life. When it applies to me as a point it means the totality of all my lives, in whichever way I have to live them. And whichever way now is needed for me to understand the bondage which I call my karma and which I will and wish to eat in all sincerity and in all simplicity and in all quietness and in all whatever may be as ability that I can acquire when I wish to Work and make an effort for myself.

I hope you will never forget Gurdjieff. I hope you will remember that after all Gurdjieff gave you information which you have not as yet found anywhere else. And believe me, I've read enough to know a little bit about that. Because you do not get it in its ~~fullness~~ like you will get and do get in All and Everything. You can find it here and there. You can find it in little interpretations which sometimes because you know a little bit about objectivity, you can understand. You can now read the Bible and understand the word 'sleep' in a different way. You can understand why there are three disciples who went with Jesus to Gethsemane. You understand a great deal more because you now know since your eyes are a little more open to the law of seven and the law of three. And what is meant by His Endlessness. Fortunately you do know a little. You would know it if you were a student of esoteric knowledge. You found out from the Gnosis what actually was the truth ^a ~~t~~ that time. If you studied the pyramids sufficiently, if you knew a little bit more than you know now. But you see we don't, because we don't have that much time to devote to a particular subject to get down

to the core of it and really understand it. And here something is given to us as a principle which belongs to a variety of different scientific possibilities, artistic and religious and philosophical. And we can take it and then you can go any direction. It doesn't matter any more in which direction you wish to go. Provided you hold onto that what is given to you. That is really the truth and the key, that is given to you. After that you can go wherever you wish. But I ask you, don't leave that key somewhere so that you may have to hunt it up when you have lost it. Don't lose it. Gurdjieff lived for a purpose. Like many other people as messengers from above have lived for a purpose. And those who came in contact with it, maybe they were fortunate. And maybe at times they went through terrors ^{in order} to save their soul. Or at least to be able to know how to build it. And maybe after sometime, and who knows how many lifetimes, they had to wait, that finally they came to the conclusion that there was a possibility of silence.

I've said before that when a man does not work, he will die. I mean by that, he will not live. A person who is not interested in Work, as we describe it, or as it is presented in a variety of different other kind of religions, if you patch them together. Or if you start to understand because of experiences and what may be sometimes accidental happenings, or as a result of your suffering and your life. Whatever it is that is given to you as esoteric knowledge. If you are unfortunate in not knowing about it or not wishing to do anything. Or even that you set your heart against it, and that you commit then in the terminology of the Bible, a sin against the Holy Ghost. Such people as life will have to continue in their life in what we call reoccurrences, not reincarnations. A reoccurrence is the repetition of the same life, time and time again, all over. Philosophically, it can be explained that all such lives take place simultaneously. But they are dead to the possibility of a spiritual life. Until by some freakish accident, or by some bene-

violence, they are wakened up. Or they have a dream that they know that something is a little wrong with them and then in waking up in the morning out of physical sleep, they may remember that, and ^{maybe} ~~make~~ from that time on, they will be shocked into the direction in which they then will find their own freedom. I've said before that such people die, and they die forever. And I mean that because they die forever regarding the possibilities of being able to live really, unless they happen to be affected in a certain way by a force from the outside world. It's unfortunate sometimes that Gurdjieff talks about the fourth hasnamuss, the fourth category, the man who is a hasnamuss in three centers. He is an unfortunate human being who has no further ~~possibilities~~ ^{potentialities}, and whichever way he tries, in any one of the three centers, he is at a loss; finally he lands down below the level, and then there is a struggle for him and after a little while maybe, he doesn't struggle any more.

There are many ways by which a man can lose his name. He will not lose his life. He will continue with that but not under that kind of a name. And gradually that what is the possibility of freedom fusion will take place gradually for such a man when it is that he also loses the word 'man'. That he loses the word consciousness and conscience, and will. That he loses that when it is a triangle that has become a point, when he enters into the cosmic consciousness. The possibility of himself entering with his name, leaving with the name God on his forehead.

I wanted to mention these things to you, to clear up perhaps a little criticism that there might ^{have} been about what I've said before. You can criticize me many times. It doesn't really matter very much to me. You just go ahead. Criticize all you wish. But if you do, I wished you would hear yourself. At least you can use it for that purpose. You can go ahead in your thoughts and your feelings about me, about the Barn, about Work, about Gurdjieff. You can become interested

in anything in this world. You can go away and leave the Barn, and become interested in a variety of different persons where perhaps it's a little easier, or somehow or other you feel that it is much nicer to teach it because maybe they don't put the pin on your nose.

You see, I do. I can't help it, because I believe in friction. I believe in the necessity of the creation of difficulties. I believe in the necessity of making energy available because your own little energy in an unconscious way when it is spent, is spent very soon. And then you have to have something that comes from above. And how will you attract attention? Simply because you raise a flag: 'Save my soul'. And that is seen by God. Because he says, there is someone experiencing the terror of that situation. We will help him because he is striving honestly to become free and the aim of all men, wherever they are, on this earth or anywhere else in the universe, is to become free and ^{to} understand the eternal activity of that what takes place as a form of life.

And so maybe I hope you can understand your Work. A little bit more, a little bit better. The simplicity which will give you joy, adventure which will encourage you. Things ^{that} which you will receive and that will be an eye-opener. That what you really wish within your heart, a satisfaction of the answering of different problems which now beset you and which you wish to solve and that you can solve in time when you have that kind of patience, and that you wish at times to make a sacrifice for that purpose in order to gain something that is of ^{worth} ~~worth~~ much more than even at the present time, you can - you can see, or you can experience even.

I wished Work, as we call it, ~~was~~ is very ~~very~~ clear for you. That it is the acceptance of yourself in your unconsciousness in whichever state you are, astrologically or otherwise. Even biologically. Even sociologically. And that one says, this is me, and I know it.

And in that acceptance of the fact first obtained in the flash of a moment, the ~~exclusion~~^{extension} of the moment into space, or rather I would say as a moment into spacelessness. Starting then to include behavior forms, as a stringing together of the points of observation; that ~~that~~ then something in me becomes quite clear about what I am really as a behaving unconscious human being. ~~Another thing~~ And then seeing that that what is such behavior, in the presence of the Lord, or compared to that what I know with a variety of different influences which have affected me, and in which descriptions of a spiritual world, of course will take a place. That then with that, I say how can my behavior be more in conformity for that what belongs to a conscious and conscientious man. Then one has a will to take oneself by the hand and to say to this body, you now behave the way I wish you to behave regardless of that what you wish. Because my mind now is strong enough. And it is fortified by my heart as a reality of that kind of a wish, for me reality, because that's all I know at the present time on this earth. I cannot say what is reality totally from a universal standpoint. Because I am not God as yet as the manager of the totality of all life. And so I simply say, within my own little world, You do this and you do that. And in doing it, I wish this 'I' to be present so that then I have truthful information. That information I carry to my magnetic center. Because only that kind of truth will wake up what is now still asleep in the deepest depths of my essentiality.

So for God's sake, drink to Gurdjieff.

Sunday Lunch:

O.K. Yah. It's a little coldish today, ~~So~~ I don't think we should make this too long. So even if you're not entirely finished with your

meal, keep on eating. And drink the coffee. Last night we talked about one side of a man, his interest in a variety of things which may not always stimulate him for wanting to Work on himself. I would like to say something about what the kind of Work is where there is a stimulus for oneself also to see whatever the possibility is for development of his own spiritual life. We try to do that at the Barn by means of activities. Because that is the segment ~~for oneself that~~ ^{which} which is separated from the ordinary world, in which we try to emphasize in accordance with the rules of ordinary life, that what we wish to become, using then such an activity/ for the purpose of one's own development. Maybe sometimes you forget that that is the real reason why we have activities. It is not a problem as far as money is concerned or the maintenance, because that I say, will always take care of itself. Because whatever there is will determine what we can do. But the actual doing of it has a different purpose. It is a person who is related to the Barn and different people here in the Group and Work and one talks about that, particularly at small meetings, and from that one should derive a stimulus in order to see what one can do in ordinary life. Without then at that time trying to forget, without forgetting, that one has ~~one has~~ a very definite aim, besides the aim of carrying on this activity. And, by the way, it is going to be the end of the month again and I would like to ask every activity to send me a little note on a 5x8 card, ~~with and~~ which is their monthly statement. I would like to know what is your position regarding your own activity, for which you are responsible, what you are planning to do in the next month, and what you have done, where you are now, simply illustrating it by means of sales or income, whatever has to be paid, what is the condition and what are your plans and how much is your enthusiasm worth regarding such an activity. I hope that

when you write that up that you will then write between the lines that what is your real wish in continuing with the activity itself. That it has to have a relationship to the Barn, otherwise it is quite useless. You can go out in the outside world and earn much more money, and you can really select your friends and you can go from one place to the other in accordance with whatever you then wish to do. When you are here, you are bound to a certain extent. But it is a volunteership. It is a wish that you want to be bound, because you want to find out what it is when you are bound in a certain framework. What that framework can give you^{and} really that determines to a great extent what it is in you that you^{really} want to develop. And as long as you can find it in this atmosphere, and the relation with different people, you can ~~develop~~^{develop} your inner life, it is right. If your activity and whatever you are engaged in takes up too much time, so that you don't spend any more energy, really, ^{which} should go in a different direction, that you cannot do it, I don't think this is the right place for you. You should try to strike a certain balance, between that what is required as energy for ordinary unconscious existence, and utilizing ^{then} whatever there is ~~th~~ in this kind of activity for ~~each person~~^{the purpose}. But besides that you have to be quite honest about it at the end of each day, at the end of each week, at the end of each month. How much has such an opportunity given you for the purpose of growth? And I think you have to consider that very seriously, because this Barn is not going to continue to exist simply because you are in an activity. That what keeps us together is Work on oneself, and a realization that something has to be done in the necessity as an actual need for wishing to grow up. And what I said last night of course can always be stimulating you to that kind of a purpose, but the actual application of that what you must do and what then you wish to do, ~~and in what direc~~

and in what direction you are able to do it because you have intelligence and that your consciousness gradually starts to tell you what ought to be ^{done} ~~done~~, and that your conscience is there for yourself to direct it, all of that ~~perhaps~~ belongs to a development of a man when he finds himself, at times, quite unconscious.

It's really based on that. And that is where the honesty really starts. To admit to oneself that one is just a little bit of a slug, and it is really not worth while even to mention your name. But if you wish to have a relationship towards that what is your own inner life and your own God, then there is something that starts to germinate within you and maybe you want to then spend some time and energy and real wish for the purpose of growing up. That is the opportunity you have here at the Barn; you don't have it so easily when you go out in the outside world; even if you there can choose your friends, you will always do the thing that more or less agrees with you and you are apt to follow the line of least resistance, much easier when you are not under this kind of a bondage. That is a bondage I think which is allowed. Because it is that way by which you put yourself in the frame in which you know that there is either a successful result or you must give it up. And if the frame is too strong and the ties are too tight for you, then you must see how to loosen it up to find your proper place until you find it. And the desire for your own life, whatever it is that you wish to make of it, you will have to utilize whatever opportunities are given by God for you in this life and at this Barn, and in whichever way you ^{now} ~~then~~ want to express it for yourself. Where is the accent that gradually should be placed on what you really could consider the Sacred Wish within yourself.

I would like you to see more and more the necessity of working together. I would like to invite all those who represent activities

to come on Monday so that ^{they can then} ~~then we can talk about~~ ^{discuss} different things; that includes of course women who are also responsible for activities in certain instances. On Thursday I would like people to come who are concerned about the weekend. Sometimes a little out of curiosity. It doesn't matter if you do come, provided ^{you} then know what our aim is and what we try to do regarding some building or whatever may be embellishment of whatever we have here. To that I would like to invite the women. Because there has to be more and more cooperation between what the women take on, and what the responsibility is that they wish to carry, together with what the men are carrying and then even if it is not in the beginning you might call it an even exchange, because the men may predominate, there is very definitely a necessity that gradually it is understood that all of it belongs together and that all of us have a certain function to fulfill.

I would like you to understand that because I would like very much to make these Mondays and Thursdays very important. Although the emphasis for us will be constantly on that what we have to do, in this life at the Barn, that the attitude that one should have, is a different one. A wish for cooperation, a wish for research, a wish for helping, a wish for a certain expression of consideration towards each other. And that should be the underlying current in the meetings on Monday and on Thursday. It has nothing to do with, as it were, with a Saturday evening or with a Tuesday or even with your small group meetings. It has to do with ^{the} ~~the~~ practical application of what you think is necessary for yourself and then it might turn into a devotion which goes in one direction towards the maintenance of the Barn and the necessity of keeping this going and to see that there is not too much loss of energy. And on the other hand it will help you to look inward and to see what it is that is required on the part of yourself to be present with your

essence, present with your inner life, have it at the basis of where you talk from, so that then there^{is} the dual function of yourself whenever you now would attend such a meeting, you would take much more part in that what is necessary for your ^{own} development. Much more part than you ever will take when^{ever} there is just a meeting where I happen to talk a little bit. That is sometimes very onesided and afterwards if you may think about it, what is of use? On a Monday and a Thursday, you partake all the time during such a meeting with the two parts of yourself, if you can remember yourself. If you can remember why we have such meetings, and I hope that in the month of May, we will make that kind of an effort. I would like very much that during this month of May, you know it is the first month when there is no 'R' in the month. It usually means that there is a change in seasons. ^{All} the different 'R's that are in December, November, October, in January, in February, in March, April, all have the letter 'R' in it. Then comes May, June, July, August. These are important months for us. In May it is important also since we are living in Taurus, that the full moon during that particular period in this month, has a very definite significance, I do not know if you want to believe in that. I believe there is a possibility of understanding it in a certain way. And if you can, really, consider that particular period around the full moon in this month as if - a part of, let's say, that month where it is required to make special efforts. Make efforts for yourself, to try to concentrate during such days for your ^{own} development. Select during certain times during a year, certain sections of the year which are very important for you. You can explain it sometimes astrologically, you can say it sometimes around a birthday, sometimes around the celebration of certain kinds. Sometimes around Gurdjieff's Memorial Day. Or his birthday, or whatever it is that you want to choose. That at certain

times then during a year time, you will remind, be reminded of the necessity, of making an effort for the sake of your -- let's call it, building your Soul. After all, that is what we want to do. How will we leave this world? ^{with what, and} And what kind of equipment? What will we use for it, in order to build something that is more permanent, that can continue with our life, and for which this life is given, to extract from it whatever now is possible, to see to what extent you can purify that what you are at the present time, and to select then the quintessence of your living to be used for the building of your Soul, and as the stepping stone for the building of your Kesdjian body.

Maybe this afternoon you can remember a little bit of that. I would suggest that every hour you would stop for five minutes. That during that time you don't do any work. Then only, you work on yourself as well as you can. Walk around a little bit. Put down your tools. Wait, don't drive in a nail with a hammer, even if it is half-way. Stay, five minutes. Come to yourself. Try to remember your life. Try to see yourself impartially, if you can. Get an impression of what you are, break the habit of your thoughts a little. Introduce elements which are of a different kind. Try to remember God. Try to remember Gurdjieff.

Maybe ^{it} ~~that~~ will help you. Anything that you can do to raise the level of your being is useful. Any kind of an attempt you want to make in seriousness for yourself, to see what you can do, to bring the level up, even if you are in deep thoughts, try to change them at such a time, not that they ^{have to} ~~should~~ be light, but that you yourself should be light in density. With a realization that your inner life can continue to live, while your ordinary, outside body, in time, will die.

I hope you can remember Gurdjieff at such a time. To Gurdjieff.

END of TAPE

transcribed by: Lynn Youkano